

(17) 19
THE
Dying Speeches,
LETTERS and PRAYERS, &c.
Of those EMINENT
Protestants

Who Suffered in the
WEST of ENGLAND,
(And-Elsewhere,)
UNDER THE
CRUEL SENTENCE
Of the late

Lord Chancellour,
THEN
Lord Chief Justice **JEFFERTS:**

WITH
An Account of their Undaunted Courage at the Barr,
and afterwards; and the most remarkable Circumstances that
attended their EXECUTION.

Never before Published.

L O N D O N,
Printed for **John Dunton**, at the *Black Raven* in the
Poultry, over against the *Compter*; and are to be Sold by
R. Janeway in *Queens-head-Alley* in *Pater-noster-row*. 1689.

THE
Jury

1872 and 1873
OF THE EMBROIDERY

PROCLAMATION

Who suffered in the

WEST of VIRGINIA

(W. H. H. H.)

CRUEL TREATMENT

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An Account of the
and the most recent
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Printed for the
and the most recent
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To the Memory of those Worthy Protestants who Suffered
in the West and elsewhere, in the Year 1685.

Since that free Agent who conducts the World,
His Wheels of Providence has backward whirled,
And by the Turn men to their Senses brings,
To loath their Idol-Priests, and Idol-Kings,
(Finding a Popish promise proves all one
From an Ignatian Chair and from a Throne)
Since over Indulgent Heaven has been so kind
To open our Eyes by Miracles, we find
All men admiring they ne so long been blind;
Surpriz'd they should so long their Friends oppose,
And with a credulous trust carest their foes,
Amidst the numerous Wonders of the time,
'Tis no small wonder (not to say a Crime)
We reverence no more their memory
Who for their Countrey's welfare dar'd to dye;
Whose quarter'd Limbs imbrud with Native gore,
Still cry for vengeance on the Western shore.
Why should we with ignoble triumph tread
Upon the silent Ashes of the dead,
And with insulting feet their dust profane
Whose free-born Souls shinn'd in a slavish Chain;
Souls (not so senseless, so supine as ours)
That early saw the drift of Romish Powers,
Early disdain'd those yokes with generous scorn
Which our more servile necks have tamely born;
That saw the hovering Storm approach from far
Threatning a thousand mischiefs (worse than war)
And boldly rush'd upon th' impetuous Waves,
Rather to dye like men than live like Slaves;
To save their native Countrey brave they dy'd,
Fail'd in th' attempt, and then a bravely dy'd
In vain should trophies clouds their Fame obscure,
Which to eternal Age must endure.
In vain do virulent Tongues attempt to stain
The solid Glory noble Patriots gain.

If ill designs some to the Battel draw,
Th' Impious to condemn call for a Law;
If falling Traitors on their Councils sit,
'Tis base to mock, rather lament their fate:
Tho' God (for England's sins) refus'd to bless
Their brave designs with the desir'd success,
'Tis an unequal Battle, where
Always to fight is caus'd by the event:
Thus the unthinking giddy Multitude
A suffering Jesus Criminal conclude.

Well, 'tis enough, Heaven now crowns with Applause,
And gives protection to that righteous Cause;
Nay, did ordain that Spot to be the Scene
Where the Cause sh'd, for't to revive again,
Great Naffau flourish'd by the Powers above,
(Their special care, and choicest register love,)
An Atlas to our sinking State does prove;
Auspicious Stars on all his Councils smile,
That breathe vast Blessings on our joyful Isle.

And now meeting, dear Meanes who of late
Fell worthy Martyrs of our bleeding State,
Reproach us with Ingratitude, and say,

- "Is nothing due unto our murdered Clay?
"Unto our worthied Names is nothing due,
"Who sacrific'd both Lives and Names for you?
"Does no Tongue daign to move in the distance
"Of wounded Honour, and wound'd Innocence?
"If th' All-wise God (tho' Just) do me yet for good
"With swift revenge & appease our crying Blood,
"Save us at least from Envy's darker Groove,
"And let our Fame a Resurrection have,

Great Souls, too great for our Inferiour Praise;
You for your selves the noblist Trophies raise;
Your Dying Words your Monuments become
More Bright, more Lasting than a Marble Tomb,
To future Times your Fame shall freshly bloom,
And speak aloud, till it strike Envy dumb.

THE

Dying Speeches,

LETTERS, and PRAYERS, &c.

OF

Those Eminent Protestants who Suffered in the
West of England, and elsewhere.

Some Passages of Henry Cornish, Esq; be-
fore his Sufferings.

Coming into the Prieſt-yard, and ſeeing the
Halter in the Officers hand, he ſaid, Is this
for me? the Officer answered, Yes, he replied,
Bleſſed be God, and Kiſſed it, and after ſaid, O
bleſſed be God for Newgate, I have enjoyed God ever
ſince I came within theſe Walls, and bleſſed be God who
hath made me fit to dye. I am now going to that
God that will not be mocked, to that God that will not
be impoſed upon, to that God that knows the Innocency
of his poor Creature. And a little after he ſaid, Ne-

But

ver did any poor Creature come unto God with greater
 Confidence in his Mercy, and Assurance of Acceptation
 with him, through Jesus Christ, than I do ; but it is
 through Jesus Christ, for there is no other way of coming
 to God but by him, to find acceptance with him ; there
 is no other Name given under Heaven whereby we can
 be saved, but the Name of Jesus : Then speaking to
 the Officers, he said, Labour every one of you to be
 fit to dye, for I tell you, you are not fit to dye : I was not
 fit to dye my self till I came in hither ; but O-blessed be
 God, he hath made me fit to dye, and hath made me will-
 ing to dye ! In a few moments I shall have the fruition of
 the Blessed Jesus, and that not for a day, but for ever :
 I am going to the Kingdom of God, to the Kingdom of
 God, where I shall enjoy the presence of God the Father,
 and of God the Son, and of God the Holy Spirit, and
 of all the Holy Angels ; I am going to the general As-
 sembly of the First-born, and of the spirits of just Men
 made perfect : O that God should ever do so much for
 me ! O that God should concern himself so much for
 the good of poor Creatures, for their salvation, Blessed be
 his Name ! for this was the design of God from all
 Eternity, to give his only Son to dye for poor miserable
 sinners. Then the Officers going to tie his Hands,
 he said, What, must I be tied thus ? well, a brown Thred
 might have served the turn ; you need not tie me at all,
 I shall not stir from you, for I thank God I am not a-
 fraid

frail to dye: As he was going out, he said, Farewell Newgate, Farewell all my fellow-prisoners here, the Lord comfort you, the Lord be with you all.

The Croud and Noise of People being so great that what was spoken at the Place of Execution could not be exactly taken, it was not thought convenient to Publish it.

Mr. Richard Nelbropes

LETTER

TO HIS

Parents, Brothers and Sister,

Dearest Parents, and ever loving Brothers, and tender-hearted and beloved Sister,

THrough the Infinite Goodness of God, the nearer I approach my end, the more Joy and Comfort I find in my suffering Estate, (that I may so call it) I can through Mercy say, that I have found more true Delight and Content this Night than in all the Days and Nights of my whole life; and I hope the Lord will continue it, (that his Name may be glorified by me the meanest and poorest of all his Servants, but through Free-grace faithful unto the end) My Soul is ravished, I can hardly write, and my Comforts are more unspeakable than my Terrors were. I did this Evening see my dearest Brother and Companion; his Face was to me as that of an Angel, and he gave me that Comfort, that I cannot but say my Love to him is beyond what I ever had to my dearest Relations. When God comes, every thing hath a beauty and lustre upon it; here is an Answer of Prayers, and such an Answer as Dearest Relations

must

must engage you all to be constant in performance of that Duty, which like *Jacob's Ladder*, though it stand upon the Earth, yet it reaches up to Heaven: Here's the Love of God made manifest to a poor Sinner at the last hour; like the Thief upon the Cross, he that never knew before what the Love of God was to his Soul, finds it now filled with it, and running over. Now bless the Lord, O my Soul! yea all that is within me, Bless his holy Name for this Dispensation: Now light appears out of darkness in the face of Jesus; now all worldly Joy and Comforts seem to me (as they are) things not hard to part with; Father, Mother, Brothers, Sister, Wife, Children, House and Lands are (as my Dear Saviour saith,) to be parted with for him, or we are not worthy of him: I Bless his Name, I find no reluctancy to do it; he hath brought me to his foot-stool, and I can say heartily, the Will of the Lord be done in this Matter. I never before but saw a beauty in worldly Comforts, but now those seem so faded by the greater lustre and beauty that I see in God in Christ Jesus, that I am astonished where I have been wandering all my dayes, spending my time and my money for that which is not Bread: O strive to get a taste of this Love of God in Christ Jesus! and it will perfectly wean you from this deceitful foolish World: What is worldly Honour and Riches! O set not your hearts upon them, but get a Treasure in Heaven, that your hearts may be there also: O lose no time! for if you ever knew the sweetness of it, you would never be at rest till you found him whom your Soul loved; it will be more, yea infinitely more than all worldly Injoyments can afford you, though in their greatest perfection; it will make your Life sweet, and your Death most comfortable: It is the Bread which this World knoweth not of, and therefore maketh little or no enquiry after it. Dear old Relations, whilst you and my other dear Friends are like *Abner and Har*, holding up the hands of *Moses*, I am through Grace getting Victory over the *Amalakites*. I can embrace my dear and beloved Brother and Companion with more Joy in the field of Suffering, than ever I could have done, had I met him crowned with the Laurels of Victory: Oh the Mercy to dye with such a Friend, and such a valiant Souldier of Jesus, who hath kept his garments clean. I now begin to pity you that stay behind, who have

have many Temptations to conflict with; for a little, yea a very little time, and my warfare will be accomplished; and if God continue his Love and Influence upon my Soul, it will be both short and sweet. I have little of this World about me, I leave you all the Legacy of what was ever dearest to me, the best of Wives, and five poor Children, who must pass through an evil and sinful World; but I have committed them to God, who hath commanded to cast our Fatherless Children and Widdows upon him. Dear Parents, Brothers, Sister, all adieu, my time draws on, my Paper is finished, and your dying Child and Brother recommends you all to him who is sufficient, to the God of Peace that brought again from the Dead our Lord Jesus, the great Shepherd of the sheep, through the Blood of the everlasting Covenant, who will make you perfect in every good work to do his Will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, *Amen.*

From the Palace of Newgate, October

the 30th. 1685. Two of the Clock

in the Morning.

Richard Nelthrope

Mr. Richard Nelthrope's Letter to his Children.

My dear Children,

THE Providence of God hath so ordered it, that your poor and ever loving Father is taken from you in such a manner as may cast both worldly Loss and Reproach upon you; but I charge you let not this be a Stumbling-block to you in the way of God, but that you remember your Creator in the days of your Youth: That you never neglect a day without reading the Holy Scripture, wherein you'll find your Duty both to God and Man; there you'll find the way to everlasting Life; there you'll find Christ Jesus instructing you, and dying for you. Seek first the Kingdom of Heaven, and all other things will be added to you: After your Duty to God Almighty, your dying Father charges and conjures you, as you'll answer it at the great day of Appearance of our dearest Saviour,

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that

that you be dutiful and loving to the best of Mothers, as long as God shall continue that great Mercy to you : Harken to her Voyle, and be obedient to the words of her Mouth, for she'll be faithful to your Souls and Bodies ; and remember that Obedience to Parents hath the Promise of this Life, as well as of Eternal Life. Pay a great Duty and Obedience to your Grandfather and Grandmother, Unkles and Aunt, who all of them have not only testified the greatest Love to your dying Father, but from whom, if you carry your selves as becomes you, you may expect both the good things of this World, and Advice and Counsel for what is far beyond all temporal Blessings. Diligence in your lawful Callings to which God shall in his Providence appoint you, is both commendable, and a Duty ; but let not the eager pursuit of the things of this World, juttle out the Time allotted for better things : Prayer will bless what you get in your Employments, and so at once you obtain Gods Blessing upon worldly mercies, and find God manifesting himself to you in his dear Son Christ Jesus, in the Pardon of your sins, and receiving worldly things in the Covenant. Your tender years in which I leave you in this wicked and deceitful world, may render you subject to many temptations, but I commit you to the Father of the Fatherless, who is able to preserve you both in Soul and Body : your poor Father hath no Legacy to leave you but the Blessing of the great Jehovah, which he begs for you upon the bended knees of his Soul. The Lord God bless you with the Dew of Heaven, and if he sees good, give you *Jacob's* Portion, Food and Raiment ; and if the Lord bless you with any temporal Goods, remember they are Talents, employ them well to the Masters use : No Duty so acceptable to God as Charity, that's it which our Saviour exalts so far, that he saith, *Come ye blessed of my Father, inherit the Kingdom, for I was an hungry and ye fed me, naked and ye clothed me, sick and in prison and ye visited me.* I die and leave you, but if you keep close to God and his ways, he will never leave you nor forsake you : The summe of the whole is, *Fear God and keep his Commandments* : Do that to all others that you would they should do to you, is the golden Rule of the Gospel, and will be a great Preservative to you from offending either God or Man. Eternity calls me away, and I have neither Time nor Opportunity

tunity to add more : Your Duties may be various in the World, as Servants, as Masters, as Husbands, as Wives, as Parents : There is no Condition of life but hath its Comforts and its Troubles ; the Lord fit you for whatsoever Condition he calls you to, whether Honour or Dishonour, Riches or Poverty : But remember, whatsoever it be, 'it is God's Providence orders and governs the World. Dear *James*, as thou art the eldest, strive to be the best, and a good Example to the rest, a dutiful and a loving Son : Whatever thou or the rest have lost by me, God can make up even in this Life. My dear Babes, who have been all Pledges of my Love, by the best and most affectionate Wife ; I do once more beg it of you, as my last Request, that you obey, love and honour her, who hath been the greatest worldly Blessing to your Father, and will never think any thing too much to do for you. My dear Children, Farewell, I must now take my leave both of you and all worldly Comforts : I trust and hope I am going to the Eternal Inheritance, where Sin and Sorrow cease ; and that I may meet you at the right hand of my blessed Saviour, is the dying Prayer of

Dear Children,

Newgate, 29 Octob.

Your affectionate and loving Father,

1685.

Richard Nelthrope.

Mr. Nelthrope's last Speech.

THE great and inexpressible trouble and distraction I have been under since I came into trouble, especially since my close Confinement in *Newgate*, hath so broken my Reason, that for many weeks last past, till the day my Sentence was passed, I have not had any composure of mind, and have been under the greatest trouble imaginable : Since my dearest Wife hath had the favour granted her of coming to me, I am at present under great composedness of mind, through the infinite goodness of the Lord. As to what I stand Outlawed for, and am now sentenced to Dye, I can with comfort appeal to the great God,

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before

before whose Tribunal I am to appear, that what I did was in the simplicity of my heart, without seeking any private advantage to my self, but thinking at my Duty to hazard my Life for the preservation of the Protestant Religion and English Liberties, which I thought invaded, and both in great danger of being lost. As to the design of Assassinating the late King, or his present Majesty, it always was a thing highly against my Judgment, and which I always detested; and I was never in the least concerned in it, neither in Person nor Part, nor never knew of any Arms bought for that Intent, nor did I believe there was any such design, nor ever heard of any disappointment in such an Affair, or Arms, or Time or Place, save what after the discovery of the General design, Mr. *West* spoke of, as to Arms bought by him; And as to my self, I was in the North when the late King was at *New-market*, and the first news I had of the Fire, was at *Beverly* in *York-shire*. As to my coming over with the late Duke of *Monmouth*, it was in prosecution of the same ends; but the Lord in his holy and wise Providence hath been pleased to blast all our undertakings; tho there seemed to be a very unanimous and zealous spirit in all those that came from beyond the Seas: And as to the Duke of *Monmouth's* being declared King, I was wholly passive in it, I never having been present at any publick Debate of that affair, and should never have advised it, but complained of it to *Coll. Holms* and *Captain Patcher*. I believe the Lord *Gray* and Mr. *F*— the chief Promoters of it. As to the Temptation of being an Evidence, and bringing either into trouble or danger any the meanest Person of his Life, upon the Account for which I suffer, I always abhorred and detested the thoughts of it, both when in and out of danger, and advised some very strongly against it; except when under my distractions in Prison, that amongst other temptations did violently assault me; but through the goodness of my dearest God and Father, I was preserved from it, and indeed was wholly incapable, and could never receive the least shadow of comfort from it, but thought Death more eligible, and was some time afore, out of my distracted and disquieted condition, wholly free from it; tho not without other Temptations far more Criminal in the sight of men. I bless the Father of all mercies, and God of all Consolations, that I find a great Resignedness of my Will to his, finding infinitely more comfort in Death, than ever I could place in Life, tho in a Condition that

that might seem honourable, every hour seeing the Will of God in ordering this Affair more and more cleared up to me. God hath given, God hath taken, blessed be his holy Name, that hath enabled me to be willing to suffer, rather than to put forth my hand to Iniquity, or to say a Confederacy with those that do so. I am heartily and sincerely troubled for what hath happened, many mens Lives being lost, and many poor distressed Families ruined; the Lord pardon what of sin he hath seen in it. He in his wonderful Providence hath made me and others concerned, Instruments, not only for what is already fallen out, but I believe, for hastening some other great work he hath to do in these Kingdoms; whereby he will try and purge his People, and winnow the Chaff from the Wheat: the Lord keep those that are his, faithful unto the end.

I dye in Charity with all the World, and can readily and heartily forgive my greatest Enemies, even those that have been Evidences against me; and I most humbly beg the Pardon of all I have any wise in the least injured; and in a special manner most humbly ask Pardon of the Lady *Loyl's* Family and Relations, for that my being succoured there one night with Mr. *Hicks*, brought that worthy Lady to suffer Death: I was wholly a Stranger to her Ladyship, and came with Mr. *Hicks*; neither did she (as I verily believe) know who I was, or my Name, 'till I was taken: And if any other have come to any loss or trouble, I humbly beg their Pardon; and were I in a Condition, I would, as far as I was able, make them a requital. As to my Faith, I neither look nor hope for mercy, but only in the Free Grace of God, by the Application of the Blood of Jesus my dearest and only Saviour, to my poor sinful Soul: my Distresses have been exceeding great as to my eternal State, but through the infinite Goodness of God, tho I have many sins to answer for, yet I hope and trust, as to my particular, that Christ came for this very end and purpose, to relieve the Oppressed, and to be a Physician to the sick. I come unto thee, O blessed Jesus, refuse me not, but wash me in thine own Blood, and then present me to thy Father as righteous! What tho my sins be as Crimson, and of a Scarlet dye, yet thou canst make them as white as Snow. I see nothing in my self but what must utterly ruine and condemn me,

I cannot answer for one action of my whole Life, but I cast my self wholly upon thee, who art the Fountain of Mercy, in whom God is reconciling himself to the World, the greatest of Sins and Sinners may find an All-sufficiency in thy Blood to cleanse them from all sin. O dearest Father of Mercy, look upon me as righteous in and through the imputed righteousness of thy Son; he hath payed the debt by his own offering up himself for sin, and in that thy Justice is satisfied, and thy Mercy is magnified. Grant me thy love O dearest Father, assist me and stand by me in the needful hour of Death, give thy Angels charge over my poor Soul, that the Evil One may not touch nor hurt it. Defend me from his power, deliver me from his rage, and receive me into thine Eternal Kingdom, in and through the alone Merits of my dearest Redeemer, for whom I praise thee: To whom with thy self and Holy Spirit be ascribed all Glory, Honour, Power, Might and Dominion, for ever and for ever, *Amen.*

Dear Lord Jesus, receive my Spirit, *Amen.*

R. Nelthrope.

Newgate, October

29. 1685.

Mrs. Gaunt's Speech, written the day before her Sufferings.

NOT knowing whether I should be suffer'd or able, because of weaknesses that are upon me through my hard and close Imprisonment, to speak at the place of Execution; I writ these few lines to signify, That I am well reconciled to the way of my God towards me, though it be in ways I looked not for, and by terrible things, yet in righteousness; having given me Life, he ought to have the disposing of it, when and how he pleases to call for it; and I desire to offer up my All to him, it being but my reasonable Service; and also the first Terms that Jesus Christ offers, that he that will be his Disciple must forsake all and follow him, and therefore let none think hard or be discouraged at what hath happened unto me; for he doth nothing without cause, in all he hath done unto us, he being holy in all his wayes, and righteous in all his works; and 'tis But my lot in

in common with poor desolate *Sion* at this day: Neither do I find in my heart the least regret for what I have done in the service of my Lord and Master Jesus Christ, in succouring and securing any of his poor Sufferers, that have shewed favour to his righteous Cause; which Cause though now it be fallen and trampled upon, as if it had not been annointed, yet it shall revive, and God will plead it at another rate than ever he hath done yet, and reckon with all its opposers and malicious haters; and therefore let all that love and fear him, not omit the least Duty that comes to hand, or lies before them; knowing that now it hath need of them, and expects they shall serve him: And I desire to bless his holy Name, that he hath made me useful in my generation, to the comfort and relief of many desolate ones, and the blessing of those that are ready to perish has come upon me, and being helpt to make the Heart of the Widdow to sing. And I bless his holy Name, that in all this, together with what I was Charged with, I can approve my Heart to him, that I have done his Will, though it does cross Man's Will: and the Scriptures that satisfie me are *Ise. 16. 4. Hide the Outcasts, bewray not him that wandereth*: And *Obad. 13, 14. Thou shouldst not have given up those of his that did escape in the day of his distress*: But Man says, you shall give them up, or you shall dye for it; now who to Obey, Judge ye: So that I have cause to rejoyce and be exceeding glad, in that I suffer for righteousness sake, and that I am accounted worthy to suffer for well doing, and that God has accepted any service from me, which has been done in sincerity, though mixed with manifold infirmities, which he hath been pleased for Christ's sake to cover and forgive. And now as concerning my Fact, as it is called, alas it was but a little one, and might well become a Prince to forgive; but he that shews no Mercy, shall find none: And I may say of it in the language of *Jonathan, I did but cast a little honey, and so I must dye for it*; I did but relieve an unworthy, poor, distressed Family, and so I must dye for it: Well, I desire in the Lamb-like Gospel spirit, to forgive all that are concerned, and to say, Lord lay it not to their Charge; but I fear he will not: nay, I believe when he comes to make inquisition for Blood, it will be found at the door of the furious Judge; who because I could not remember things, through my dauntedness at *Burden's* Wife and Daughters vileness, and my ignorance, took advantage thereat,

thereat, and would not hear me, when I had called to mind that which I am sure would have invalidated their evidence; though he granted something of the same kind to another at that time, yet denied it unto me. My Blood will also be found at the door of the unrighteous Jury, who found me guilty upon the single Oath of an Out-lawed Man; for there was none but his Oath about the Money, who is no legal Witness, though he be Pardoned, his Outlawry not being recalled; and also the Law requires two Witnesses in point of Life: And then about my going with him to the place mentioned, 'twas by his own words, before he was Outlawed, for 'twas two Months after his absconding; and though in a Proclamation, yet not High Treason, as I have heard; so that I am clearly Murdered by you. And also bloody Mr. A. who has so unsatiably hunted after my Life, and though it is no Profit to him, through the ill will he bore me, left no stone unturn'd as I have ground to believe; 'till he brought it to this; and shewed favour to *Burton*, who ought to have dyed for his own fault, and not bought his Life with mine; and Capt. R. who is cruel and severe to all under my Circumstances, and did at that time, without all Mercy or Pity hasten my Sentence, and held up my hand, that it might be given; all which, together with the great One of all, by whose Power all these, and a multitude more of Cruelties are done, I do heartily and freely forgive; as against me; but as it is done in an implacable mind against the Lord Christ, and his righteous Cause and Followers, I leave it to him who is the avenger of all such wrongs, who will tread upon Princes as upon mortar, and be terrible to the Kings of the Earth: And know this also, that though ye are seemingly fixt, and because of the Power in your hand are writing out your Violence, and dealing with a despiteful hand, because of the old and new hatred; by impoverishing and every way distressing of those you have got under you, yet unless you can secure Jesus Christ and all his Holy Angels, you shall never do your business, nor your hands accomplish your Enterprizes, for he will be upon you ere you are aware; and therefore O that you would be wise, instructed and learn, is the desire of her that finds no Mercy from you,

Elizabeth Gaunt.

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Such as it is, you have it from her who hath done as she could, and is sorry she can do no better, hopes you will pity and consider weakness, shortness, and any thing that's wanting: And begs that none may be weakened or troubled at my lowness of spirit, for God designs to humble and abase us, that he alone may be exalted in this day; and I do hope he will appear in the needful time; and it may be he reserves the best Wine 'till the last, as he hath done for some before me: None goeth a Warfare at his own Charges, and the Spirit blows not only *where* but *when* it lists; and it becomes me who have so often grieved and vexed it, quenched and resisted it, to wait for and upon its motions, and not to murmur; but I may mourn though; because through want of it I honour not my God nor his beloved Cause, which I have so long loved and delighted to serve; and repent of nothing about it, but that I have valued it and him no better.

E. G.

Mr. J. Hicks's last Speech, 1685.

I Suppose the Spectators here present may expect I should speak something before I leave this sanguinary Stage, and passage through my bloody Sufferings, by which my immortal Spirit will be speedily transported into an invisible and eternal World, and I conclude that they have different Resentments hereof; some resent them with much joy, high exultation and triumph, others with equal grief and sorrow; that to the one I am a most pleasant spectacle, that they behold me with high Complacency and Delight; but to the other I am a mournful and unpleasant one, and they behold me with no less pity and compassion: Concerning the first, I can say, I freely and heartily forgive them, and heartily Pray that God would most mercifully and graciously prevent their mourning through Misery, not only here, but eternally hereafter: Concerning the other, I will say, Weep for your own sins, and for the sins of the Nation, for the highest Rebellions that ever were committed against the great and eternal God; lament bitterly for those sins that have been the meritorious Cause of the late terrible Judgment, that which I fear will cause God to break in upon this Nation with an over-flowing deluge of Judgments, which are far more tremendous and dreadful: As for sympathizing with me in drinking this bitter Cup appointed for me, I return you most humble and hearty thanks, earnestly desiring God to come unto you, and fill your Souls with all celestial Comforts and spiritual Consolations. Something I must say to purge and clear my self from a false Accusation laid to my Charge; as that I was engaged with Coll. Blood in rescuing Coll. Mason, near Boston, when he was sent down with a Guard

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from

from London to York, to be Tried for High Treason; and that I was the Man that killed the Barber of that City; and that also I was with him when he stole the Crown: Now as I am a dying Man, and upon the very brink of a very stupendious Eternity, (the truth and reality whereof I firmly believe) without any reservation or the least equivocation, I do declare in the Presence of the all-seeing God, that impartial Judge, before whom in a very little time I must appear, I never saw nor Converſed with Mr. *Tho. Blood*, from 1656. till after he stole the Crown, which was in 71. or 72. nor was ever engaged with him in any of his treasonable Plotts or Practices. 'Tis true, I being involved in great trouble of another Nature, (of which I have given to the World a Narrative, and which is notoriously known in the Countrey where I then lived, by some that were Enemies to me for my Preaching) I was perswaded to apply my self to Mr. *Blood*, to procure by his Intercession his late Majesty's gracious Favour; accordingly he brought me into his Royal Presence; while I was there, his Majesty carried it with great Clemency, without expressing one word of that which I am now charged with: Mr. *Blood* continued with his Majesty a little longer than I did; then he told me that he had granted me a Pardon, which I did thankfully accept of, knowing it would free me from all Penalties and Troubles that I was obnoxious to, and were occasioned to me by my Non-conformity; then engaging him to take out my Pardon, he told me that he got it out with several others that had been engaged with him in several treasonable Designs and Actions, at which I was troubled, supposing it might be imputed to me thereby; yet God knows I have often since reflected upon it with great regret and dissatisfaction: if Mr. *Blood* did inform the late King to make himself the more considerable, and to bring as many of his Party as he could to accept of their Pardons, that he might be rendered utterly incapable of Plotting any further mischief against his Government, or any other ways that I was engaged with him in any of his treasonable Attempts; I now appeal to God as a dying Man concerning it, that he hath done me an irreparable wrong. I also in the same manner do declare, that I was never engaged with any Party in Plotting or Designing, or Contriving any Treason or Rebellion against the late King; and particularly that I was altogether unconcerned in, and unacquainted with that for which my Lord *Russel* and others suffer'd, and as much a Stranger to any against the present King. And whereas it is reported of me, that at *Taunton* I perswaded the late Duke of *Monmouth* to assume the Title of King, I do once more solemnly declare, that I saw not the said Duke, nor had any Converse with him 'till he came to *Shipton-Mallet*, which was thirteen days after he Landed, and several days after he had been at *Taunton*: And 'tis as false, that I rid too and fro in the West to stir up and perswade Men to go into his Army, and rebell against his present Majesty; for I was in the East Country when the Duke Landed, and from thence I went directly to him, when he was at *Shipton-Mallet*, not one Man accompanying me from thence. But hitherto as I lived, so now I dye owning and professing the true Reformed Christian (commonly called the *Protestant*.) Religion, which is founded on the pure written Word of God only, and which I acknowledge likewise to be comprehended in the Articles of the Doctrine of the Church; this Religion I have made a reasonable and free

free Choice of, and have heartily embraced, not only as it protests against all Pagan and Mahometan Religion, but against the Corruption of the Christian; and I humbly and earnestly Pray to God that by his Infinite Wisdom and Almighty Power, he will prevent not only the utter extirpation but diminution thereof, by the height and influence of what is contrary thereto; and for that end the Lord make the Professors of it to live up more to its Principles and Rules, and bring their Hearts and Conversations more under the Government and Power of the same. I dye also owning my Ministry, Non-conformity, for which I have suffer'd so much, and which doth now obstruct the Kings Grace and Mercy to be manifested and extended to me: For as I chose it not constrainedly, so I appeal to God as a dying Man, not moved from fullness or humour, or factious temper, or erroneous Principles of Education, or from secular Interests, or worldly advantages, but clearly from the Dictates of my own Conscience, and as I judged it to be the Cause of God, and to have more of Divine Truth in it than that which is contrary thereto; so now I see no Cause to repent of it, nor to recede from it; not questioning but God will own it at the last Judgment-day: If no more had been required after the late King's Restauration to qualifie Ministers for publick Preaching, than was after the first Restauration from the time of *Charles* the first, probably I might have satisfied my self therewith, and not scrupled Conformity thereto; but the Terms and Conditions thereof by a particular Law made in 1662. being not only new, but so strict and severe that I could never have satisfaction in my own Conscience, after all endeavours used for a Compliance therewith and a Conformity thereto: to say nothing of the Covenant, which I never took, but the giving my Assent and Consent, have been too difficult and hard for me to comply with: And I very well remember that about fourteen years agoe, entering into a Discourse with Mr. *Patrick Heldore* an *Irish*-man, who was Contemporary with me in *Dublin*, concerning Conformity, which he much endeavour'd to perswade me to, I urg'd the severity of the forementioned Conditions against it, and after some Debates and Reasons with him, I told him I did believe they were contrived and designed on purpose to prevent our publick Preaching, and to keep us out of the Church: to which he ingenuously reply'd, he judged it was so; For, said he, a Bishop in *Ireland* (whose Name I have forgot) told me the very same. But though I could not wade through and conquer this Difficulty, yet I censure not those that did it; and I believe after all the hottest Disputes, and most vehement Debates, and violent Conteſts between Conformists and Non-conformists, there are of both Parties will be glorified in Heaven hereafter. According to the 29th. Article of the Church of *England*, a visible Church is a Congregation of faithful Men, in the which the pure Word of God is Preached, the Sacraments of the Lord duly administred, according to Christ's Ordinance, and all those things that of necessity are requisite and necessary to salvation; so with such a Church I have held the most intimate Communion, and with such (did I live) could hold it: I would not therefore be so Incorporated with any Church as to exclude me from, and render me incapable of holding Communion with other Churches; I was never strongly bound up to any form of Ecclesiastical Government, but that under which a pure and undefiled Religion doth flourish, and that which contains and really practises Holiness, and advances the Kingdom

of God in the World, that can I approve of, and submit to, and willingly live under, were I to live.

I did approve of the ancient and present form of Civil Government, *English Monarchy*; I am fully satisfied with, and do also declare, that it is not warrantable for any Subject to take up Arms against, and resist their lawful Sovereigns and rightful Princes: And therefore had I not been convinced by several things that I have read and heard, to believe that the late Duke of *Monmouth* was the Legitimate Son of his Father *Charles* the second, I had never gone into his Army, judging that without this I could not be freed from the guilt of Rebellion, which I always resolved to keep my self clear from: And tho his Father denied that he was married to his Mother, I thought it might be answered with this: That Kings and Princes, for State-reasons, often cannot be fathomed by their Subjects, affirming and denying things which otherwise they would not do, and make even their natural Affections to truckle and stoop thereto. I exhort all, to abhor all treasonable Plots, and pretences of all Rebellion, with the highest Detestation, and to take the plain Text of sacred Scripture to walk by, in honouring and obeying, and living in Subjection to rightful Kings, and not readily to Receive, or suddenly to be Impressed with evil Reports and Defamations of them, also not Rashly to be propagators of the same.

I desire God to forgive all mine Enemies, and to give me an heart to forgive them, which are many, some mighty, and all most malicious: Particularly *Barzai of Lisnel*, who betrayed me, and proved such a Traytor to *James D. of M.* his old and intimate Friend. I am grievously afflicted that I should prove the occasion of the great sufferings of so many Persons and Families: But this hath fallen under the Just and wise ordering of Divine Providence, as *David* going to *Abimelech*, when he proved the occasion of the Death of all the Persons, Men, Women, and Children, in the City: But who shall say unto God, *What dost thou?* The care of my most dear Wife and a great many Children, I cast upon God, who I hope will be better than the best of Husbands unto her, and the best of Fathers unto them: God knows how Just and Legal Right my Wife hath unto her Estate; to him therefore I commit her, to defend her from the violence and oppression of men; particularly from a most inhumane and unnatural Brother: But no wonder if he will lay violent hands upon his Sisters Estate, that hath so often laid them on his own Father. I dye a deeply humbled, self-judging and self-condemning Sinner, loathing and abhorring my many and great Iniquities, and my self for them, earnestly desiring full Redemption from the bonds of Corruption, under which I have groaned so many years, longing for a most perfect Conformity to the most glorious and holy God, the only Infinite pure Being; thirsting for a perfect Diffusion of his Grace through all the Powers and Faculties of my Soul, panting after perfect Spiritual Life and Liberty, and a Consummate Love to my dearest *Jesus*, who is an All-comprehensive Good, and to be satisfied with his Love for ever: A vigorous and vehement Zeal for the Protestant Religion, with a Belief I had of the *Dukes* Legitimacy, hath involved me into this ignominious Death; yet blessed be God, that by sincere Repentance and true Faith in the Blood of *Jesus*, there is a passage from it to a glorious Eternal Life, and from these bitter sorrows to the fulness of sweetest Joies,

Joyes that are in his Presence, and from these sharp bodily pains to those more pure Pleasures that are at his Right hand for evermore; and blessed be God, that such a Death as this cannot prevent and hinder Christ's changing of my vile Body, and fashioning it like unto his Glorious Body, in the general Resurrection-day. I am now going into that World, where many dark things shall be made perfectly manifest and clear, and many doubtful things fully Relolved, and a plenary Satisfaction given concerning them; all Disputes and Mistakes concerning Treason, Rebellion and Schism, shall be at an end and cease for ever: many things that are Innocent, Lawful and Laudable, which have foul Marks and black Characters stamp'd and fixt upon them here, they shall be perfectly purified and fully cleaned from there; where at one view, more shall be known of them, than by all wrangling Debates and eager Disputes, or by Reading all Polemick Books concerning them here. I greatly deplore and bewail the greedy Appetite and insatiable thirst, that Professing Protestants have after the Blood of their Brethren, and the high pleasure they take in the Effusion thereof. But what will not Men do, when they are either Judicially blinded, or their secular worldly Interest insensibly insinuates and winds it self into their Religion? Is so twisted and incorporated with it, that it animates and acts it, is the Life and Soul, the vital Form and Power, and made wholly subservient thereunto.

I bless God for all my Sufferings, and particularly for this last, for the benefit and fruit of it, by Gods sanctifying of them to me, have been great; hereby I have been effectually convinced of the Vanity of the World, and my own sinfulness by Nature and practice, and to see that to be sin which I never saw before; and to be more thoroughly humbled for what I know to be sin, not only of Commission, but of Omission also: Hereby I have been brought to a more thorough, deep inward sense and feeling of the absolute necessity of the Righteousness of Christ to justify me, and he hath been made much more dear and precious to my Soul, than ever he was before. Hereby my Soul hath been more Refin'd from the Drofs of Sensuality, wrought into a more heavenly Frame, raised up to a higher pitch of Spirituality; hereby I am made more Meek and Humble, and so Judge more charitably of others that differ from me in Opinion and Judgment: so though by God's most Righteous Judgment I have been apprehended, and most justly and deservedly undergo this Suffering for my Sins, yet I hope they have wrought for me a far more exceeding and eternal weight of Glory, fitting and preparing me, making me a better qualified Subject for, and far more meet to be a Partaker of the same. By the Grace and Strength of God, I will not purchase my Life by the Death and Blood of my Protestant Brethren, but chuse to dye rather than be a Betrayer of them; the Impetuous and violent assault of this, I dreaded more than Death it self. Blessed be God I was not exposed unto it, and conquered by it, as some have been: having such full bodily vigour and strength, being in such perfect Health, notwithstanding my Age, predominating in me, it hath made it more difficult to dye, than if I had been Clogged and Incumbered with Infirmities, made to bow and stoop under them by prevailing Diseases and Distempers, gradually worn out therewith, which many times makes Men weary of Life, and to desire to dye; and this in Conjunction with many things (which I forbear to mention) highly gratifying and pleasing to sense, which

I must leave for ever; strengthens and heightens the Difficulty, and begets a greater Regret and Reluctancy in my Will, to have the Earthly Tabernacle of my Body dissolved, and my Soul to dislodge and quit the same. But now when the black and gloomy Shades of Death do overspread me, I can say to the Glory of God's most Free and Powerful Grace, True Faith in some measure hath changed the difficulty into a Facility and easiness of Dying: It hath very much subdued the Reluctancy of my Will against it; for it makes Future things present, and Invisible things visible, and doth Realize and substantiate the same to me; and as by it I penetrate and pierce into Eternity, and behold Invisible and Immortal things, so hereby, blessed be God, I have obtained a greater Victory over Sense: The World is crucified to me, and I to the World, and all the most pleasant delightful Objects therein, and finite fading Creatures, Comforts and Injoyments, are become minute and small, Despicable and Contemptible to me, in comparison thereof, being infinitely Contained and Comprehended therein: Shall my Soul clasp and cling about these Mortal and Perishing things? Shall it cleave and be glued to them? Shall it be confin'd and captivated into what is kept in the narrow bounds of Time, and in this lower World? Shall it earnestly desire and thirst for muddy Streams, yea Rivers of Flesh-pleasing Good; when by an Eye of Faith I can look into the Indeficient, Inexhaustible purest Fountain; the Immense, Imensurate Ocean of Divine Good; hoping to Drink thereof, to Swim and Bathe my Soul therein for ever and ever? And when I consider how long my Ears have been bound up, and tyed to their innumerable and horrid Oaths, and Cursed Blasphemies, and my Eyes to see the prophanation of; the day of God; and when I behold such an overflowing Flood of most prodigious Impiety, such an Inundation of most monstrous Iniquity, and so much Hell upon Earth, and that there is so much decay of holy Zeal, and true Piety, and Christian Religion among the Professors of it, such seeming incurable Breaches and Divisions, such expiring Love and Charity and partings among them; it hath powerful influence on my Soul to reconcile it more to Death, and makes it electively, and from choice to leave this present World, and to take up my abode in that which is Unseen and Future, were there shall be nothing but perfect Love and Holiness; a sinless state, and serving God with all unweariedness, and perfection, with the highest complacency and delight that immortal Souls can be capable of: there is perfect Peace and Concord, the innumerable company of Angels, and the Spirits of Just men made perfect, all fastned together with indissolvable and uninterrupted Chains of most pure Love, and all continually wrapt up in, and transported with the highest Admiration of Gods Love, his infinite and incomprehensible excellencies and perfections, singing Hallelujahs to him without ceasing, and triumphing in his praise for ever and ever. The Consideration also, that I know so little of these sublime profound and divine mysteries; of the most glorious mystery of Salvation by Jesus Christ; that I am so incapable to fathom the depth of the Providences of God, whose ways are in the Sea, and whose paths are in the deep waters, and whose footsteps are not known, and particularly in the late stupendous and amazing one; and that I am so ignorant of the Nature of Angels and Spirits, with their Offices and Operations, and of their high and glorious excellencies; and that I am so little acquainted with

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the Nature of my own Soul, as at present dwelling in, and united to my Body, and as disunited and separated from it; how without corporeal Organs, it shall most vivaciously, and vigorously perform all its proper Functions and Offices, and more than ever strongly and indefatigably serve the Lord Jesus, most fervently and abundantly love him, and delight in him, every way much more obtain the supreme and highest end of its Creation and being; and this makes me much more willing to dye, that I may have the knowledg hereof, with innumerable other things, that I am now either ignorant of, or do but imperfectly know, and so be made happy by a plenitude of fulness of enjoying intellectual Pleasures, which are of all other most suitable, sweet and satisfactory to immortal Souls: And also I see that he that departs from Iniquity makes himself a prey, and so many plunging themselves into the ways of Iniquity, lest they should accounted odious and vile, which makes them so much degenerate not only from Christianity, but from Humanity it self, as if they were scarce the excrement of either; contemning even that most Noble, Generous Heroick Spirit that dwelt in many Heathens, who accounted it most honourable and glorious to contend for their Rights and Liberties, yea to suffer Death and the worst of Deaths in Defence of the same; and judge them accursed and most execrable in the World that do so; and not only so, but for their own profit and advantage have many of them enslaved their posterity by it, and are most industrious and laborious, most fierce and furious to destroy them, whereby they are become as unnatural as Children that seek the ruine of their Parents that begot them and brought them forth, or them that lay violent hands upon themselves, dashing out their own Brains, cutting their own Throats, hanging and drawing themselves, ripping up their own Bellies, tearing out their own Bowels, they being in different senses Children and Members of that Body politick they design and attempt the Destruction of; and when I know not how long the Duration and Continuance of these things shall be, or a Conclusion or End by God shall be put thereto, who by Divine and Unerring Wisdom governs the World; why shall my Soul be unwilling to take it's flight into the unseen and eternal World? where no sullied, torrid or impious thing, most incongruous and unbecoming Nature, shall be seen and found; and where I shall behold no narrow conclusive contracted Soul there, habitually preferring their private before a publick good, but all most unanimously and equally center in one common universal good; and where the sighs, and groans and cries of the afflicted and persecuted, shall be heard no more for ever.

I earnestly exhort all, most highly to prize and value Time, and diligently improve it for Eternity; to be wise, seriously and seasonably to consider of their latter End; for by the Irrepealable and Irreversible Law of Heaven we must all dye, yet we know not *how*, *where* or *when*: live with your Souls full of solicitude and care, with a most deep concernedness, and most diligent Industriousness, whilst you have time, and opportunity, and the means of Grace, Health and Strength, make sure of these two great things, (*viz.*)

1. What Merits for you a Right and Title to Eternal Life and Glory, and the future unchangeable Blessedness, as the Redeemers most precious Blood and Righteousness; that thereby a real Application and Imputation may be unto you by sincere believing. (2.) That that which makes you qualified Subjects,

Subjects for it, is the great work of Regeneration, wrought in your Souls, being renewed in the Spirit of your Minds, the Divine Nature being imprest upon them, repairing of the depraved Image of God in you; that being transformed into his own likeness, thereby in the World you may mind and favour more the things of the Spirit than the things of the Flesh, Celestial and Heavenly more than Terrestrial and Earthly, Superiour more than Inferiour things: And therewith have a Holy Life and Conversation conjoynd, that results and springs from the same as Fruit from the Root, and Acts from the Habits. Let all in order thereto, seriously consider these few Texts of sacred Scripture; let them predominantly possess you, let them be deeply and Indelibly Transcribed upon your Souls, let them be assimilated thereunto, and made the written Epistles, the lively Pictures thereof. *Mat. 5. 8, 20. Blessed be the pure in Heart, for they shall see God. v. 20. For I say unto you, except your Righteousness exceed the Righteousness of Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. John 3. 3. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God. 1 Cor. 6. 9, 10, 11. Know ye not that the unrighteous shall not inherit the Kingdom of God, &c. Gal. 5. 19, 20, 21, 23. Now the works of the Flesh are manifest, which are these, Adultery, &c. Jam. 1. 18. Of his own Will begat he us with the Word of Truth, that we should be a kind of first fruits of his Creatures. 1 Pet. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again to a lively hope by the Resurrection of Jesus Christ. Ver. 13. Wherefore gird up the loins of your Minds, &c. Colos. 3. 1, 2. If ye then be risen with Christ, seek those things that are above, set your affections on things above, not, &c. Gal. 5. 24. And they that are Christs have Crucified the Flesh with the Affections and Lusts, &c. Eph. 2. 1. And you hath he quickned, who were dead in trespasses and sins. Rev. 20. 6. Blessed and Holy is he that hath part in the first Resurrection, on such the second Death hath no Power. Rom. 8. 1. There is therefore now no Condemnation, &c. 1 Pet. 1. 15. But as he that hath called you is holy, so be ye, &c. V. 23. Being born again, not of corruptible Seed, &c. Psal. 4. 3. But know that the Lord hath set apart him that is Godly for himself, &c. I shall mention now no more, the whole Bible abounds with these Texts, with what a Renovation, and change of our carnal and corrupt Hearts and Natures, there must be, with Holiness of Life and Conversation, before we can be capable of a future and blessed Immortality, and of inheriting the Kingdom of God for ever and ever. *Amen.**

Capt.

Captain Abraham Ansley's Speech.

I Am came to pay a Debt to Nature; 'tis a Debt that all must Pay, though some after one manner, and some after another: The way that I pay it, may be thought by some few Ignominious, but not so by me; having long since, as a True Englishman, thought it my Duty to venture my Life in Defence of the Protestant Religion against Popery and Arbitrary Power: For this same Purpose, I came from my House to the Duke of Monmouth's Army: At first I was a Lieutenant, and then a Captain; and I was in all the Action the Foot was Engaged in, which I do not Repent: For had I a Thousand Lives, they should all have been Engaged in the same Cause, although it has pleased the Wise God (for Reasons best known to himself) to blast our Designs; but he will deliver his People by ways we know nor think not of: I might have saved my Life, if I would have done as some Narrow-Soul'd Persons have done, by Impeaching others; but I abhor such ways of Deliverance, choosing rather to suffer Affliction with the People of God, than to enjoy Life with Sin. As to my Religion, I own the Way and Practice of the Independent Church, and in that Faith I die, Depending on the Merits of our Saviour Jesus Christ, for my Eternal Salvation; His Blessing be with you all. Farewel to thee, Poor England, Farewel.

Abraham Ansley.

Mr. Jenkin's Letter to Mrs. Scott, on the
26th of September, 1685.

Dear Sister,

THE News which came in my Brothers Letter, of the 22d. instant, to Mr. Duemy, did not at all surprize me, for indeed I expected no other; and seeing all hopes of saving my Life are blasted, I thought my self bound to write a Line or

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two to so near a Relation as your self, wherein I may take my Leave of you. I bid you farewell till we shall meet again in Glory, and never be separated more. As for my own part, though such a sort of Death as I am like to suffer, be that which I always dreaded at a Distance, when I have sometimes thought on it, yet I thank my God, now it draws very near, even but a few hours off, I find my self supported under the thoughts of it, and I hope by his Strength who will never forsake his own, I shall be enabled to undergo it with Glory to his Name, and my Comfort, and to my own and other Souls good, that are more nearly concerned for me: And as I have made it my own endeavour to submit to the Will of God in this sad Dispensation, without murmuring and repining, I hope you have been sensible of your Duty in the same Respects, which is patiently to submit to his Will, and eye his Hand in this severe Stroke. Though God hath been pleased to deny success to your Endeavours for the saving of my Life, yet I am satisfied nothing hath been wanting on your parts; and for all the Trouble you have been at on my Account, though I do not live to shew my Gratitude, yet I render you my dying Thanks, and beg your Prayers for my support in the last moment of my Life, if you receive this before my Death, the certainty of which I have not yet notice of. Remember my Love to my Brother, and Thanks for all kindneses. And as for my young Relations, my Prayer for them shall be, *That they may see more happy Days than I have done, and Die more peaceably*; I cannot say, *A more happy Death*: And now my Dear Sister, I take my leave of you, and I commit you to the Protection of that God, who hath made every thing Beautiful in its time, and will shew you the meaning of this sad Providence, which now we do not understand, to whom I trust I am now going, and in the Enjoyment of whose Presence, I doubt not but e'er long, you will meet your Affectionate Brother,

William Jenkins.

Mr.

Mr. Jenkins's Letter to his Mother, on the 29th
of September, at Midnight. 1685.

Dear and Honour'd Mother,

I Have ev'n now received News of my Execution to morrow, which though I have such short Notice of, yet I am prepared for it, and by Gods strength enabling of me, I shall be joyfully carried through it. The Kindness you have been pleased to shew in your great Concern for me, since I have been under this trouble, as well as the Duty I owe to so near a Relation as your self, engages me to acquaint you with my present Condition, for your Satisfaction; which truly is such, as I must beg you to accept this present Letter as my last farewell; and though the sad Providence cannot but be grievous to so near and Affectionate a Relation, yet I hope it already hath, and still doth yield the peaceable Fruits of Righteousness to your self and me, who had been severely exercised with it: As for my own part, I hope I can truly say, that God by his Providence hath weaned me from the World, and made me willing to leave it, and to be dissolved, that I might be with Christ, which is far better; and now I am come to die, I hope I can truly say, I have nothing to do but to die; I having fought a good Fight, and finished my Course, I am now in expectation of that Crown of Reward which God, the Righteous Judge of the whole Earth, hath promised to all those that love his appearance: And as it is my great Work to be now every moment fitting my self for my great and last Change, so it is the Duty that belongs to you, and the rest of my Dear Relations, to resign me up into the Hands of that God, whose I am, and to whom I am going; and not to repine at his Righteous Will, which we ought quietly to submit unto. But now being at last leaving the World, Dear and Honour'd Mother, I take my leave of you also, hoping I shall again meet you in a place of Happiness, where Tears shall be Wiped from our Eyes, and we shall Sorrow no more. I have nothing more to say, but to return you my Dying

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Thanks

Thanks for all the Trouble and Care you have been at for saving my Life, which God hath not thought fit to make successful; yet my Thankfulness is equally due to you for your Endeavours, as if it had. I shall end, with Subscribing my self, (Dear and Honour'd Mother) your Dutiful Son;

William Jenkins.

Mr. Jenkins's Letter to Mrs. Gourden, on the
30th of September, 1685.

Dear Sister,

THough you be at a great Distance from me, yet you are very near my Heart, so that to leave the World, before I have writ a Line or two to you, to bid you farewell, and to comfort you under this sad Providence, would be uncomfortable to me: I hope you have by this time learned, how to welcome Evil as well as good Tydings, and submit to the wise Disposer of all things, who knows what's best for us, better than we do our selves; though I question not, but the News of my Death, especially in such a violent manner, as within a few hours I am to suffer, will be afflictive to you; yet I would beg of you to consider the Happiness I am going to, and that I am but a few Years sooner taken out of a troublesome wicked World, unto the Quire of Triumphant Martyrs in Glory; which place of Happiness, though I have not deserved by any Merit of my own, yet for the Merits of my Mediator and Redeemer, who hath purchased more for me, than can enter into my Heart to conceive, I doubt not, but I have a Mansion prepared for me in that place, where the *Wicked cease from Troubling, and the Weary are at Rest.* And now Dear Sister, I have nothing more to do in this World, but to be preparing and fitting my self for this place of *Rest*, which in a few Hours I am going to; and therefore leave you and yours to the Protection of God, who is able to keep and support you, under this and all other his afflictive Providences, and bring a good Issue out of them; and who will in his own due time, conduct you safe to that place of Happiness, where you will meet above for Christs sake. (Dear Sister,) our Loving and Affectionate Brother, William Jenkins.

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An Account of the Behaviour of Mr. William and Benjamin Hewling, before and at their Execution; with several Letters to divers of their Relations.

THE Gracious Dealings of God manifested to some in their dying hours, have been of great Use to those living that heard the same, giving them occasion thereby to reflect on their own Estate, and to look for the things of their Peace before they are hid from their Eyes: As also a great encouragement to strengthen the Faith of those that have experienced the Grace of God to them at the End; it's thought necessary by Parents, especially to preserve to their Children what remains of those Blessed Experiences that such have had, that God hath taken to himself; you have here a true Account presented of the Admirable Appearance of God towards two young Men, Mr. *Benjamin Hewling*, who dyed when he was about 22 years of Age; And of Mr. *William Hewling*, who dyed before he Arrived to 20 years, which for reasons best known to themselves, engaged with the Duke of *Monmouth*; for which Mr. *William Hewling* was Executed at *Lyme*, September 12; and Mr. *Benjamin Hewling* at *Taunton*, September 30. 1685.

However severe Men were to them, yet the Blessed Dispensation of God towards them was such, as hath made good his Word, *That out of the Mouth of Babes, he hath ordained strength, that he may still the Enemy and Avenger.*

After the Dispersing of the Duke's Army, they fled and got off to Sea, but were driven back again, and with the hazard of their lives, got on Shore over dangerous Rocks, where they saw the Country fill'd with Soldiers; and they being unwilling to fall into the hands of the Rabble, and no way of defence or escape remaining with them, they surrendered themselves Prisoners to a Gentleman, whose House was near the place they Landed at; and were from thence sent to *Exeter* Goal, July the 21; where remaining some time; their behaviour was such, that being Visited by many, caused great Respect towards them, even of those who

were

were Enemies to the Cause they engaged in : And being on the 15th of July put on Board the *Swan* Frigot, in order to their being brought up to *London*; their Carriage was such as caused the Commander and the rest of the Officers in the Ship to shew great Kindness to them; and being brought into the River, Captain R. by Order, came down to take them into his Custody, and carried them to *Newgate*, putting great Irons upon them, and put them into rooms apart, without giving Liberty for any near Relation to see them, though in the presence of a Keeper, which did greatly increase the Grief and Sorrow of their Relations. But although men were cruel and severe to them, God, who wisely orders all things for good to all those whom he intends Grace and Mercy upon, made this very Restraint and hard Usage, a Blessed Advantage to their Souls, as appears by their own Words, when after great Importunity and Charge, some of their near Relations had an opportunity to speak a few words to them before the Keeper: to which they replied, *That they were content with the Will of God what soever it should be.* Having been in *Newgate* three Weeks, there was orders given to carry them down into the *West* in order to their Tryals; which being told them, they answered they were glad of it; and the morning they went out of *Newgate*, several that beheld them so Cheerful, said, *Surely these Young Men have their Pardons in their Pockets, or else they could never carry it with that Cheerfulness as they do.* This must be observed, that from first to last, whatever hopes they received from their friends of their Pardon, they still thought the contrary, never being much affected with the hopes of it, nor cast down at the worst that might attend them in their Journey to *Dorchester*. The Keepers that went with them, have given this Account of them, *That their Carriage was so Grave and Serious, that made them admire to see and hear what they did from such young men.* The first opportunity their Sister had to speak with them, was at *Salisbury*, August the 30th, who gives the following Account of them :

I found them in an excellent Composure of Mind, declaring their Experience of the Grace and Kindness of God to them in all their Sufferings, in supporting, strengthening, and providing for them;

them; turning the Hearts of all them whose Hands they had been in, both at *Exon*, and on Ship-board, to shew pity and favour to them, although since they came to *Newgate* they were hardly used; and how in their Journey loaden with heavy Irons, and more Inhumanely dealt with; they with great Cheerfulness profest they were better, yea, and in a more happy Condition then ever in their lives, from the fence they had of the Pardoning Love of God in Jesus Christ to their Souls, with only referring themselves to the Wise and Gracious God, to chuse for them Life or Death; expressing themselves thus, *Anything what pleases God, what He sees best, so be it, we know He is able to deliver; if not, Blessed be His Name, Death is not terrible, but desirable.*

My Brother *Benjamin* in particularly added, *As for the World, there's nothing in it to make it worth while to live, except we may be Serviceable to God therein; And after said, G O D is a strong Refuge, I have found him so indeed.* The next opportunity was at *Dorchester*, where they were both carried and put in Prison, and by reason of their strait Confinement, our Converse was much interrupted; but this I found from them, that they had still the same presence and support from God as formerly, no ways being discouraged at the near approach of their Tryal, nor of the issue of it, though it might appear to Flesh and Blood to be terrible. The 6th of September my Brother *Benjamin* was ordered at *Taunton* to be Tryed; then taking my leave of him, he cheerfully said, *Blessed be God, for Afflictions I have found such happy Effects of them, that I could not have been without them for all this World: I remaining still at Dorchester, to see the issue of my Brother William; to whom, after he was Tryed, before his Sentence, I had free Liberty to go to; whose Mouth was filled with Admiration of the Grace of God in Christ Jesus, that had been manifested unto him, in calling him out of his natural Estate, suddenly seizing on his Heart when he thought not of it; in his Abode in Holland, finding secret Whisperings in his Heart to seek the Face of God who enabled him to answer his Gracious Call, and to rest upon his own Soul; whereby he came to see the Evil of Sin, and his need of Christ; from that time carrying him on to a sensible Adherence to Christ, for Pardon and Peace of Soul; where he said, He found a Spring of Joy and Sweetness, beyond all the Comfort of the*

whole Earth. He further said, *He could not but admire the wonderful goodness of God, in preparing him for what he was bringing him unto, which then he thought not of, giving hope of Eternal Life before he call'd him to look Death in the Face; So that he did Cheerfully resign his Life to God, before he came, having sought his Guidance in it; and that the Cause did appear to him both then and now very Glorious; notwithstanding all that which he had suffer'd in it, or further might, although God had withheld those good things from us. As to himself, he said, God had carried on his Work in his Soul, in and by all sufferings; and whatever the will of God were, Life or Death, he knew it would be best for him. After he had received his Sentence, when he return'd to Prison, he said, *Methinks I find my Comfort in God increase since my Sentence: there is no Condemnation to them that are in Christ Jesus, it is God that Justifieth, who shall condemn? When I came to him the next morning, when he had received News of the time of his Execution, and in order to it, was to be carried to Lyme; that day I found him in a most excellent Spiritual Frame, more then ever before he was in; he said, He was satisfied God had done best for him, he knew what the Temptation of Life might be; I might have lived and forgotten God, but now I am going where I shall Sin no more; O it is a Blessed thing to be free from Sin, and to be with Christ! O how great were the Sufferings of Christ for us, beyond all that I can undergo! How great is that Glory to which I am going! It will now swallow up Sorrow here.**

When he was at Dinner, just before his going from Dorchester to Lyme, he dropt many Expressions of his inward Joy, such as these, *O the Grace of God, the Love of Christ! O the Blessed Supper of the Lamb, to be for ever with the Lord! He further said, When he went to Holland, You knew not what Snarcs, Sins, and Misarranges I might have fallen into, or whether we might ever meet again: Now you know whether I am going, and that we shall certainly have a most joyful meeting, and never part more for ever: He said, *Pray give my Recommendations to all Relations, with Acknowledgments for all their Kindness; I advise them all to make sure of an Interest in Christ, for he is the only Comfort when we come to dye. One of the Prisoners seemed to be troubled at the manner of Death they were to dye; to whom he replied, Praise God, I am Reconciled unto it all. Just at his going, he writ these few Lines to his Mother, being hardly suffered to stay so long.**

I am going to Lanch into Eternity; i hope and trust into the Arms of my Bl'sed Redeemer, to whom I commit you and all my Relations: My Love to my Dear Sister, and the rest of my Friends.

William Hewling.

As they passed through the Town of Dorchester to Lyme, multitudes of People beheld them with great Lamentation and bitter Cryes, admiring at his Carriage and Behaviour at his parting with his Sister. As they pass'd along the Road betwixt Lyme and Dorchester, his Discourse was exceeding Heavenly and Spiritual, as those present have since declared, taking occasion from every thing to speak of the Journey they were going; looking out upon the Country as they passed along. he said, *This is a Glorious Creation; but what then is the Paradise of God, to which we are going?* When he was come to Lyme, one reading the 14. of John and the 18 Verse. *I will not leave you Comfortless, I will come to you:* said Christ will come unto us, *he will be with us to the very last:* At Lyme, that morning he was Executed, one taking Leave of him. he said, *Fare-well till we meet in Heaven; presently I shall be with Christ; I would not change Conditions with any; I would not stay behind for Ten Thousand Worlds.* To another that ask'd him how he did, he said, *Very well, I Bless God;* and farther ask'd him if he could look Death in the Face with Comfort, now it approached so near; He answered, *I can, I bless God, with Comfort;* God hath made this a good Night to me, *my Comforts are much increased since I left Dorchester.* Then taking leave of him, said, *Farewell, I shall see you no more:* To which he replied, *How, see me no more?* Yes, *I hope to meet you in Glory.*

To another which was by him to the last, he said, *Pray Remember my Love to my Dear Brother and Sister, and tell them I would desire them to Comfort themselves, that I am gone to Christ, and we shall quickly meet in the Glorious Mount Zion above.* Afterwards he Prayed for about three quarters of an hour with the greatest Fervency, exceedingly blessing God for Christ Jesus, Adoring the Riches of his Grace, in all the Glorious Fruits of it towards him; Praying for the Peace of the Church of God, and for this Nation in particular, with such Eminent Assistance of the Spirit of God, that it Astonished, Convinct, and Melted the most Malitious Adverltaries, forcing Tears and Expressions of Sorrow from them;

some saying, *They knew not what would become of them after Death*; but it was evident he was going to great Happiness: When he was just going out of the World, with a Joyful Countenance he said, *O now my Joy and Comfort is, I have a Christ to go to; and so sweetly Resigned his Spirit to Christ, September the 12th. 1685.*

An Officer who had shewed so Malicious a Spirit, as to call the Prisoners Devils, when he was Guarding them down, was now so concerned, that he after told a Person of Quality, that he was never so Affected, as by his Cheerful Carriage and Fervent Prayer, such as he believed never was heard, especially from one so young; and said he believed that had the Lord Chief Justice been there to see and hear what he did, he could not have let him die.

The Sheriff having given his Body to be Buried, although it was brought from the place of Execution without the knowledge of his Friends, yet very many of the Town came to his Funeral, to the number of about two hundred; and several young Women of the best of the Town laid him in his Grave in *Lyme Church-Yard, September the 13th. 1685.*

After which his Sister Writ this following Letter to her Mother.

Although I have nothing to Acquaint my Dear Mother withal, but what is most Afflictive to Sense, both as to the Determination of Gods Will, and as to my present Apprehension concerning my Brother Benjamin, yet remaining; yet there is such abundant Consolation mixt in both, that I only wanted an opportunity to pay this Duty; God having wrought so Glorious a work on both their Souls, revealing Christ in them, that Death is become their Friend. My Brother William having already with the greatest Joy, declared to those that were with him to the last, that he would not change Conditions with any that were to remain in this World; and he desired that his Relations would comfort themselves, that he is gone to Christ.

My Brother Benjamin expects not long to continue in this World, and is exceeding willing to leave it when God shall Call, being fully satisfied that God will choose that which is best for him and us all; by these things God doth greatly support me; and I hope you also, my Dear Mother, which was and is my Brothers great desire, there is still room for Prayer for one; and God having so answered, though not in kind, we have encouragement still to wait on him.

Honoured Mother, your

Dutiful Daughter,

HANNAH HEWLING.

When

VH:n I came to Taunton, my Brother Benjamin had received the News of my Brother William's being gon to die with so much Comfort and Joy, and afterwards of the continuance of the goodness of God, in increasing unto the end; He Express himself to this effect, *We have no cause to fear Death, if the Presence of God be with us; there is no Evil in it, the sting of it is taken away; it is nothing but our Ignorance of the Glory that the Saints pass into by Death, which makes it appear Dark to our selves or Relations; if belonging to Christ, what is this World, that we should desire any Abode in it? It is all Vanity and Unsatisfying, full of Sin and Misery.* Intimating also his own Cheerful expectation now to follow, discovering then, and all along, great seriousness and sense of Spiritual things; complaining of nothing in his present Circumstances, but the want of a place of Retirement, to converse more Uninterruptedly with God and his own Soul; saying, *That his little time in Newgate, was the sweetest in his whole Life: He said, God having before struck his Heart, when he thought of the hazard of his Life, and the great Consequence of Death and Eternity, shewing that they were the only happy Persons that had secur'd their Eternal Estate; and the folly and madness of the ways of Sin, and his own Thralldome therein, with his utter Inability to deliver himself; also the necessity of Christ to Salvation: He said, It was not without sorrow and amazement; for some time the thoughts of Unpardoned Sin, with Eternity before him was a great surprize; but God wonderfully open'd to him the Riches of his free Grace in Christ Jesus, for poor Sinners to fly unto, enabling him alone to look unto a Crucified Christ for Salvation. He said, That this Blessed Work was in some measure carried on upon his Soul under his Dufiness and hurry in the Army, but now sprung forth so fully and sweetly, till his close Confinement in Newgate; then he saw an All-spiritual Object more clearly, and embraced it more strongly; there he experienced the Blessedness of a Reconciled Estate, the Excellency of the ways of Holiness, of Communion with God, which remained very deep and apparent impressions on his Soul; which he frequently express'd with Admiration of the Grace of God to him: He said, Perhaps my Friends may think this some of the saddest time of my Life, but I bless God it hath been the sweetest and most happy of all; nay, there is nothing else worth the name of happiness: I have formerly, but in vain, sought happiness in the things of this World, but I never found it; but now I have found Rest for my Soul in God alone.*

atoms: O how great is our blindness by nature, that we can't see an
 Excellency in spiritual things; we spend our precious time in pursuing
 of shadows, and are deaf to the Invitations of Grace, and the Glorious
 Offers of Christ in the Gospel? How just is God in depriving us of
 what we have so much slighted and abused? O his infinite Patience and
 Goodness, that after all, he should yet take any method to bring a
 poor Sinner to himself! O Eternizing Love! Distinguishing Grace! What
 cause have I to Admire and Adore it? He said, What an amazi-
 ng Consideration is the Sufferings of Christ for Sin, to bring us to
 God? His sufferings were exceeding great; but alas, what was that
 to the dolours of his Soul under the infinite Wrath of God? The great
 mystery of Grace and Love is enough to swallow up our thoughts to
 Eternity. As to his own Death, he would often say, He saw no
 reason to expect any other; I know God is infinitely able to deliver,
 and I am sure will do it, if it be for his Glory and my Good; for which
 I bless God I am fully satisfied; it is all my desire he would choose for
 me; that I am sure will be best, whatever it be, for truly; except God
 be to some work for me to do in this World, for his Service and Glory,
 I see nothing else to make Life desirable in this present state of things;
 there is nothing to cast our Eye upon, but Sin, Sorrow and Misery;
 and truly were things never so much according to our desire, it is but
 the World still, which will never be a Resting-place; Heaven is the
 only state of Rest and Happiness, where we shall be perfectly free from
 Sin and Temptation, and enjoy God without Interruption, for ever.
 Speaking of the disappointment of their Expectation of the work
 they had undertaken, he said, with Reference to the Glory of
 God, and Prosperity of the Gospel, and Deliverance of the Peo-
 ple of God, We have great reason to lament; but for the outward
 Prosperity, that would accompany it, it is but of small moment in it-
 self; as it would never satisfy, so neither could it be abiding, for as
 longest, Death would put an end to it. Also adding; Nay perhaps
 we might have been so foolish as to have been taken with that
 part, in the neglect of our External Concerns, then I am sure our pre-
 sent Circumstances are incomparably better for us. He frequently
 Express'd great concern for the Glory of God, and affection to his
 People; saying, If my Death may be for the Glory of God, and
 lessen the Deliverance of his People, it will be enough; and that it
 was great Comfort to him to think of so great a Privilege, as to have
 an Interest in all their Prayers.

In his particular Converse, he greatly delighted in, and valued those Persons where he saw most shining Holiness; he also shewed great pity to the Souls of others, saying: *That the Remembrance of our Vanity may well cause Compassion to others in that Estate; and in his Conversation, promoting others to a Seriousness, telling them that Death and Eternity are such weighty concerns, that they deserved the greatest intentions of our Mind; for the way to receive Death Cheerfully, is to prepare for it seriously; and if God should please to save our Lives, we have the same reason to be serious, and to spend our remaining days in his Fear and Service.* He also took great care, that the Worship of God, which they were in capacity of performing, as Reading Prayer, and Singing Psalms, might be duly performed; in which he took great delight for those three or four days before his Death. When there was a general Report no more should dye, he said: *I do not know what God hath done beyond our expectation; if he do prolong my Life, it is all his own; and by his Grace I will wholly devote it to him;* But the 29th of September, about Ten or Eleven at Night, we found the deceitfulness of that Report; for they were then told, they must dye the next Morning; which though unexpected, as to the suddenness of it, yet he often therein Bless'd God for his Power, Grace and Faith, in giving suitable support by his Bless'd Presence, which appeared in him upon my coming to him; at that time finding him greatly compos'd, he said, *Though Man hath a design to surprize, yet God doth and will fulfill his Word to be a present help in time of trouble:* Next Morning when I saw him again, his Cheerfulness and Comfort was much increased, waiting for the Sheriff with the greatest sweetness and serenity of mind, saying, *Now the w.l of God is determin'd, to whom we have refer'd it; and he hath most certainly chosen that which is Best.*

Afterwards with a smiling Countenance, Discoursing of the Glory of Heaven, there in the 3. 4. 5. Verse of the 22 of the Revelations. *And there shall be no more Curse; but the Thrones of God and of the Lamb shall be in it, and his Servants shall serve him. And they shall see his Face; and his Name shall be in their Forehead. And there shall be no Night there, they need no Candle, neither Lights of the Sun; for the Lord God giveth them Light, and they shall Reign for ever and ever.* Then he said, *What a happy state is this, shall we be loth to enjoy this?* Then he desired the Second Book of the Corinthians, 5 Chapter and 1 Verse to be read to him, *For we know, that if our Earthly House of this Tabernacle were dissolved, we have a Building of God; an House not made with Hands, Eternal in the Heavens.* All along his Comforts still increasing, expressing his hope and full assurance in this Glorious Inheritance; and being now going to the Possession of it: Seeing the happiness of this Blessed Change, he said, *Death is more desirable then Life; and as to the manner of abiding Death, when I have considered others under these Circumstances, I have thought it very dreadful; but now God hath call'd me to it, I have quite other Apprehensions of it: I can now cheerfully Embrace it as an easy Passage into Glory; and though Death separates us from enjoying each other; it will be but for a short time, and then we shall meet in such Enjoyments as now we cannot conceive, and for ever rejoice in that Happiness: O! How great a thing is*

Redemp-

Redemption from Wrath to come, to an Eternity of Happiness! Then Reading of the Scriptures and musing with himself; he imitated the great Comfort that God conveyed to his Soul in it; saying, What an inviolate Treasure is this Blessed Word of God in all Conditions? Here is store of strong Consolation. One desiring his Bible, he said, Nay, This shall be my Companion to the last moment of my Life.

Thus Praying, Reading, and Conversing together, waiting for the Sheriffs coming; who when he came, void of all Pity or Civility, hurried them away, scarce suffering them to take leave of their Friends; but notwithstanding this and the doleful Mourning of those about them, the Joyfulness of his Countenance was increased, that as he left the Prison, thus he appeared in the Sledge, when they was about half an Hour before the Officers could force the Horses to draw, at which they were greatly Enraged, there being no visible Obstruction from Weight or Way, but at last they Haled them forward; the Mayor and Sheriff Balaam-like, driving the Horses, when they came to the Place of Execution, was surrounded with Spectators: Many that waited their coming with great Sorrow, said, That when they saw him and them come with such Chearfulness, Joy, and Evidence of the presence of God with them, it made Death appear with another Aspect.

They first Embraced each other with great Affection, then two of the Eldest Persons Prayed Audibly, they joining with great Seriousness: Then he desired leave of the Sheriff to Pray particularly, but he would not grant it; but only asked him, If he would Pray for the King; To which he Answered, I Pray for all Men: He then Requested they might sing a Psalm, the Sheriff told them, It must be with Ropes about them, which they chearfully accepted, and sung with such heavenly Joy & Sweetness, that many present said, it broke and joyed their Hearts: Thus in Expressing the Delightfulness of Praising God on Earth, he willingly closed his Eyes on a vain World, and past to the Eternal Employment, Sept. the 30th 1695.

All present of all sorts, were exceedingly affected and amazed: Some Officers that had before insultringly said, Sure these Persons have no thoughts of Death, but will find themselves surprized by it; after said, That they now saw, that he and they had something extraordinary within, that carried them through with such Joy. Others of them said, They were so convinced of their Happiness, that they would be glad to change Conditions with them. All the Soldiers in general, and all others wept and lamented about them, and for him in particular, saying, It was so sad a thing to see such excellent Persons so cut off, they scarce knew how to bear it. Some of the most malicious in the place, from without nothing but Railing was expected, said, (as they were carried to their Graves in Taunton-Church, Voluntarily accompanied by most of the Town,) That these Persons had given sufficient Evidence, that they were Glorified Saints in Heaven. A great Officer in the Kings Army had been heard to say, If you will learn to Die, go to the Young Men in Taunton. Much more was mirrored by him, shewing the Blessed and Gracious frame of his Soul; but this is what occurs to Memory. About two Hours before his Death he Wrote the following Letter, which shewed the great Composure of his Mind.

Mr. Hew-

Mr. Hewlings last Letter a little before his Execution.

THat News which I know you have a great while feared and we expected, I must now acquaint you with, that notwithstanding the hopes you gave in your last Letter; Warrants are come down for my Execution, and within these few hours I expect it to be performed. Blessed be Almighty God, that gives Comfort and Support in such a day; how ought we to Magnifie his Holy Name for all his Mercies, that when we were running on in a course of Sin, he should stop us in our full Career; and shew us that Christ whom we had pierced; and out of his free Grace enabled us to look upon him with an Eye of Faith; believing him able to save to the uttermost, all that come to him.

O Admirable long Suffering and Patience of God! That when we were a dishonouring his Name, he did not take that time to Glorifie himself by our Destruction; for *he delights not in the Death of a Sinner, but had rather he should turn to him and Live.* And he hath many ways of bringing his own to himself; Blessed be his holy Name, that through Affliction he hath taught my Heart to be in some measure conformable to his Will; which worketh Patience, Patience Experience, Experience Hope, which maketh not ashamed.

I Bless God I am not ashamed for the Cause for which I lay down my Life; and as I have Engaged in it, and Fought for it, so I am now going to Seal it with my Blood.

The Lord carry on the same Cause that hath been so long on foot; and though I die in it, and for it, *I question not but in his own good time, he will raise up other Instruments more worthy to carry it on for the Glory of his Name, and the Advancement of his Church and People.* I know there hath been nothing left undone by you or the rest of my Friends, for the saving of my Life, for the which I return my hearty acknowledgments to your self and them all; and it is my dying request to you and them, to pardon all Unprofitableness in every Relation; pray give my Duty to every Relation; and to every Friend a particular Recommendation; pray tell them all how pretious an Interest in Christ is when we come to die, and advise them never to rest in a Christless state;

for

for if we are his, it is no matter what the World does with us, they can but kill the Body; and Blessed be God, the Soul is out of their reach; for I question not but their Malice wishes the Damnation of the Soul, as well as the Destruction of the Body; which hath evidently appeared by their deceitful flattering Promises, I commit you all to the Care and Protection of God, who hath promised to be a *Father to the Fatherless, and a Husband to the Widow, and to supply the wants of every Relation*; the Lord God of Heaven be your comfort under these Sorrows, and your Refuge from those Miseries which we may easily fore-see coming upon poor *England*, and upon the poor distressed People of God in it: The Lord carry you through this Vale of Tears with a resigning submissive Spirit, and at last bring you to himself in Glory, where I question not but you will meet.

Executed at Tann-
ton, September
30th. 1688.

Your Dying Relation and Friend,
Benjamin Hewling,

F I N I S.

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